ΠΑΥΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

Η ΠΡΟΣ

ΤΙΜΟΘΕΟΝ ΕΠΙΣΤΟΛΗ ΠΡΩΤΗ.

I

ΤΑ

ΙΕΡΑ ΓΡΑΜΜΑΤΑ

ΜΕΤΑΦΡΑΣΘΕΝΤΑ

ΕΚ

ΤΩΝ ΘΕΙΩΝ ΑΡΧΕΤΥΠΩΝ

ἘΝ ὈΞΟΝΙᾼ

Ἐτυπώθη δι᾽ ἐπιμελείας τοῦ τυποθέτου τῆς Ἀκαδημίας
δαπάνῃ τῆς Ἱερογραφικῆς Ἑταιρίας πρὸς διάδοσιν τοῦ Θείου
λόγου εἴς τε τὴν Βρεταννίαν καὶ τὰ ἄλλα ἔθνη

͵αϡια΄

Modern Greek Bible

1872 edition,

Η

ΚΑΙΝΗ ΔΙΑΘΗΚΗ

ΤΟΥ

ΚΥΡΙΟΥ ΚΑΙ ΣΩΤΗΡΟΣ

ΗΜΩΝ

ΙΗΣΟΥ ΧΡΙΣΤΟΥ,

ΜΕΤΑΦΡΑΣΘΕΙΣΑ

ΕΚ ΤΟΥ ΕΛΛΗΝΙΚΟΥ.

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ΚΕΦ. α'.

ΠΑΥΛΟΣ, ἀπόστολος Ἰησοῦ Χριστοῦ, [1] κατ' ἐπιταγὴν [2] Θεοῦ τοῦ Σωτῆρος ἡμῶν, καὶ Κυρίου Ἰησοῦ Χριστοῦ, [3] τῆς ἐλπίδος ἡμῶν, 2 πρὸς [4] Τιμόθεον τὸ [5] γνήσιον τέκνον εἰς τὴν πίστιν, [6] εἴη χάρις, ἔλεος, εἰρήνη, ἀπὸ Θεοῦ Πατρὸς ἡμῶν, καὶ Χριστοῦ Ἰησοῦ τοῦ Κυρίου ἡμῶν.

3 Καθὼς σὲ παρεκάλεσα [7] ἀπερχόμενος εἰς Μακεδονίαν, νὰ προσμείνῃς ἐν Ἐφέσῳ, διὰ νὰ παραγγείλῃς εἴς τινας [8] νὰ μὴ ἑτεροδιδασκαλῶσι, 4 [9] μηδὲ νὰ προσέχωσιν εἰς μύθους καὶ γενεαλογίας ἀπεράντους, [10] αἵτινες προξενοῦσι φιλονεικίας μᾶλλον παρὰ τὴν εἰς τὴν πίστιν οἰκοδομὴν τοῦ Θεοῦ, οὕτω πράττε. 5 [11] Τὸ δὲ τέλος τῆς παραγγελίας εἶναι ἀγάπη [12] ἐκ καθαρᾶς καρδίας καὶ συνειδήσεως ἀγαθῆς, καὶ πίστεως ἀνυποκρίτου· 6 ἀπὸ τῶν ὁποίων ἀποπλανηθέντες τινὲς ἐξετράπησαν εἰς [13] ματαιολογίαν, 7 θέλοντες νὰ ἦναι νομοδιδάσκαλοι, ἐνῷ [14] δὲν νοοῦσιν οὔτε ὅσα λέγουσιν, οὔτε περὶ τίνων διϊσχυρίζονται. 8 Ἐξεύρομεν δὲ ὅτι [15] ὁ νόμος εἶναι καλὸς, ἐάν τις μεταχειρίζεται αὐτὸν νομίμως, 9 [16] γνωρίζων τοῦτο, ὅτι ὁ νόμος δὲν ἐτέθη διὰ τὸν δίκαιον, ἀλλὰ διὰ τοὺς ἀνόμους καὶ ἀνυποτάκτους, τοὺς ἀσεβεῖς καὶ ἁμαρτωλοὺς, τοὺς ἀνοσίους καὶ βεβήλους, τοὺς πατροκτόνους καὶ μητροκτόνους, τοὺς ἀνδροφόνους, 10 πόρνους, ἀρσενοκοίτας, ἀνδραποδιστὰς, ψεύστας, ἐπιόρκους, καὶ εἴ τι ἄλλο ἀντιβαίνει [17] εἰς τὴν ὑγιαίνουσαν διδασκαλίαν, 11 κατὰ τὸ εὐαγγέλιον τῆς δόξης [18] τοῦ μακαρίου Θεοῦ, [19] τὸ ὁποῖον ἐγὼ ἐνεπιστεύθην.

12 Καὶ εὐχαριστῶ [20] τὸν ἐνδυναμώσαντά με Ἰησοῦν Χριστὸν τὸν Κύριον ἡμῶν, [21] ὅτι ἐνέκρινε πιστὸν, καὶ [22] ἔταξεν εἰς τὴν διακονίαν ἐμὲ, 13 [23] τὸν πρότερον ὄντα βλάσφημον, καὶ διώκτην καὶ ὑβριστήν· ἠλεήθην ὅμως διότι [24] ἀγνοῶν ἔπραξα ἐν ἀπιστίᾳ· 14 ἀλλ' [25] ὑπερεπερίσσευσεν ἡ χάρις τοῦ Κυρίου ἡμῶν [26] μετὰ πίστεως [27] καὶ ἀγάπης τῆς ἐν Χριστῷ Ἰησοῦ.

15 [28] Πιστὸς ὁ λόγος καὶ πάσης ἀποδοχῆς ἄξιος, ὅτι [29] ὁ Ἰησοῦς Χριστὸς ἦλθεν εἰς τὸν κόσμον διὰ νὰ σώσῃ τοὺς ἁμαρτωλοὺς, τῶν ὁποίων πρῶτος εἶμαι ἐγώ· 16 ἀλλὰ διὰ τοῦτο [30] ηλεήθην, διὰ νὰ δείξῃ ὁ Ἰησοῦς Χριστὸς εἰς ἐμὲ πρῶτον τὴν πᾶσαν μακροθυμίαν, [31] εἰς παράδειγμα τῶν μελλόντων νὰ πιστεύωσιν εἰς αὐτὸν εἰς ζωὴν αἰώνιον. 17 Εἰς δὲ [32] τὸν βασιλέα τῶν αἰώνων, [33] τὸν ἄφθαρτον, [34] τὸν ἀόρατον, [35] τὸν μόνον σοφὸν Θεὸν, [36] εἴη

[1] Πράξ. θ'. 15. Γαλ. α'. 1, 11. [2] κεφ. β'. 3: δ'. 10. Τίτ. α'. 3: β'. 10: γ'. 4. Ἰούδ. 25. [3] Κολ. α'. 27. [4] Πράξ. ιϛ'. 1. Κορ. Α'. δ'. 17. Φιλιπ. β'. 19. Θεσ. Α'. γ'. 2. [5] Τίτ. α'. 4. [6] Γαλ. α'. 3. Τιμ. Β'. α'. 2. Πέτρ. Α'. α'. 2. [7] Πράξ. κ'. 1, 3. Φιλιπ. β'. 24. [8] Γαλ. α'. 6, 7. κεφ. ϛ'. 3, 10. [9] κεφ. δ'. 7: ϛ'. 4, 20. Τιμ. Β'. β'. 14, 16, 23. Τίτ. α'. 14: γ'. 9. [10] κεφ. ϛ'. 4. [11] Ῥωμ. ιγ'. 8, 10. Γαλ. ε'. 14. [12] Τιμ. Β'. β'. 22. [13] κεφ. ϛ'. 4, 20. [14] κεφ. ϛ'. 4. [15] Ῥωμ. ζ'. 12. [16] Γαλ. γ'. 19: ε'. 23.

[17] κεφ. ϛ'. 3. Τιμ. Β'. δ'. 3. Τίτ. α'. 9: β'. 1. [18] κεφ. ϛ'. 15. [19] Κορ. Α'. θ'. 17. Γαλ. β'. 7. Κολ. α'. 25. Θεσ. Α'. β'. 4. κεφ. β'. 7. Τιμ. Β'. α'. 11. Τίτ. α'. 3. [20] Κορ. Β'. ιβ'. 9. [21] Κορ. Α'. ζ'. 25. [22] Κορ. Β'. γ'. 5, 6: δ'. 1: Κολ. α'. 25. [23] Πράξ. η'. 3: θ'. 1. Κορ. Α'. ιε'. 9. Φιλιπ. γ'. 6. [24] Λουκ. κγ'. 34. Ἰωάν. θ'. 39, 41. Πράξ. γ'. 17: κϛ'. 9. [25] Ῥωμ. ε'. 20. Κορ. Α'. ιε'. 10. [26] Τιμ. Β'. α'. 13. [27] Λουκ. ζ'. 47. [28] κεφ. γ'. 1: δ'. 9. Τιμ. Β'. β'. 11. Τίτ. γ'. 8. [29] Ματθ. θ'. 13. Μάρκ. β'. 17. Λουκ. ε'. 32: ιθ'. 10. Ῥωμ. ε'. 8. Ἰωάν. Α'. γ'. 5. [30] Κορ. Β'. δ'. 1. [31] Πράξ. ιγ'. 39. [32] Ψαλ. ι'. 16: ρμε'. 13. Δαν. ζ'. 14. κεφ. ϛ'. 15, 16. [33] Ῥωμ. α'. 23. [34] Ἰωάν. α'. 18. Ἑβρ. ια'. 27. Ἰωάν. Α'. δ'. 12. [35] Ῥωμ. ιϛ'. 27. Ἰούδ. 25. [36] Χρον. Α'. κθ'. 11.

τιμὴ καὶ δόξα εἰς τοὺς αἰῶνας τῶν
αἰώνων. Ἀμήν.
18 Ταύτην τὴν παραγγελίαν [37] παρα-
δίδω εἰς σὲ, τέκνον Τιμόθεε, [38] κατὰ τὰς
προγενομένας προφητείας περὶ σοῦ,
[39] νὰ στρατεύῃς κατ' αὐτὰς τὴν καλὴν
στρατείαν, 19 [40] ἔχων πίστιν καὶ ἀγα-
θὴν συνείδησιν, τὴν ὁποίαν τινὲς ἀπο-
βαλόντες, [41] ἐναυάγησαν εἰς τὴν πίστιν·
20 ἐκ τῶν ὁποίων εἶναι [42] ὁ Ὑμέναιος
καὶ [43] Ἀλέξανδρος, τοὺς ὁποίους [44] παρ-
έδωκα εἰς τὸν Σατανᾶν, διὰ νὰ μάθωσι
[45] νὰ μὴ βλασφημῶσι.

[ΚΕΦ. β'.] ΠΑΡΑΚΑΛΩ λοιπὸν
πρῶτον πάντων νὰ κάμνητε δεήσεις,
προσευχὰς, παρακλήσεις, εὐχαριστίας,
ὑπὲρ πάντων ἀνθρώπων, 2 [1] ὑπὲρ
βασιλέων, [2] καὶ πάντων τῶν ὄντων ἐν
ἀξιώμασι, διὰ νὰ διάγωμεν βίον ἀτά-
ραχον καὶ ἡσύχιον ἐν πάσῃ εὐσεβείᾳ
καὶ σεμνότητι.
3 Διότι [3] τοῦτο εἶναι καλὸν καὶ εὐ-
πρόσδεκτον ἐνώπιον [4] τοῦ Σωτῆρος ἡ-
μῶν Θεοῦ· 4 [5] ὅστις θέλει νὰ σωθῶσι
πάντες οἱ ἄνθρωποι, [6] καὶ νὰ ἔλθωσιν
εἰς ἐπίγνωσιν τῆς ἀληθείας. 5 [7] Διότι
εἶναι εἷς Θεὸς, [8] εἷς καὶ μεσίτης Θεοῦ καὶ
ἀνθρώπων, ἄνθρωπος Χριστὸς Ἰησοῦς,
6 [9] ὅστις ἔδωκεν ἑαυτὸν ἀντίλυτρον ὑ-
πὲρ πάντων, [10] μαρτυρίαν γενομένην [11] ἐν
ὡρισμένοις καιροῖς, 7 [12] εἰς τὸ ὁποῖον
ἐτάχθην ἐγὼ κήρυξ καὶ ἀπόστολος,
[13] (ἀλήθειαν λέγω ἐν Χριστῷ, δὲν ψεύ-
δομαι,) [14] διδάσκαλος τῶν ἐθνῶν εἰς
τὴν πίστιν καὶ εἰς τὴν ἀλήθειαν.
8 Θέλω λοιπὸν νὰ προσεύχωνται οἱ
ἄνδρες [15] ἐν παντὶ τόπῳ, [16] ὑψόνοντες
καθαρὰς χεῖρας χωρὶς ὀργῆς καὶ δι-
σταγμοῦ.
9 Ὡσαύτως καὶ [17] αἱ γυναῖκες μὲ
στολὴν σεμνὴν, μὲ αἰδῶ καὶ σωφροσύνην
νὰ στολίζωσιν ἑαυτὰς, οὐχὶ μὲ πλέ-
γματα, ἢ χρυσὸν, ἢ μαργαρίτας, ἢ ἐν-
δυμασίαν πολυτελῆ· 10 [18] ἀλλὰ (τὸ
ὁποῖον πρέπει εἰς γυναῖκας ἐπαγγελ-
λομένας θεοσέβειαν), μὲ ἔργα ἀγαθά.
11 Ἡ γυνὴ ἂς μανθάνῃ ἐν ἡσυχίᾳ μετὰ
πάσης ὑποταγῆς· 12 [19] εἰς γυναῖκα
ὅμως δὲν συγχωρῶ νὰ διδάσκῃ, μηδὲ
[20] νὰ αὐθεντεύῃ ἐπὶ τοῦ ἀνδρὸς, ἀλλὰ
νὰ ἡσυχάζῃ. 13 Διότι [21] ὁ Ἀδὰμ πρῶ-
τος ἐπλάσθη, ἔπειτα ἡ Εὔα. 14 Καὶ
[22] ὁ Ἀδὰμ δὲν ἠπατήθη· ἀλλ' ἡ γυνὴ
ἀπατηθεῖσα ἔγεινε παραβάτις· 15 θέ-
λει ὅμως σωθῇ διὰ τῆς τεκνογονίας,
ἐὰν μείνωσιν εἰς τὴν πίστιν καὶ ἀγάπην
καὶ ἁγιασμὸν μετὰ σωφροσύνης.

[ΚΕΦ. γ'.] [1] ΠΙΣΤΟΣ ὁ λόγος· Ἐάν
τις ὀρέγηται [2] ἐπισκοπὴν, [3] καλὸν ἔργον
ἐπιθυμεῖ. 2 [4] Πρέπει λοιπὸν ὁ ἐπί-
σκοπος νὰ ἦναι ἄμεμπτος, [5] μιᾶς γυ-
ναικὸς ἀνὴρ, ἄγρυπνος, σώφρων, κό-
σμιος, φιλόξενος, [6] διδακτικός· 3 [7] οὐχὶ
μέθυσος, [8] οὐχὶ πλήκτης, [9] οὐχὶ αἰσχρο-
κερδής· ἀλλ' [10] ἐπιεικὴς, ἄμαχος, ἀφιλ-
άργυρος· 4 κυβερνῶν καλῶς τὸν ἑαυ-
τοῦ οἶκον, [11] ἔχων τὰ τέκνα αὐτοῦ εἰς
ὑποταγὴν μετὰ πάσης σεμνότητος· 5
(διότι ἐάν τις δὲν ἐξεύρῃ νὰ κυβερνᾷ
τὸν ἑαυτοῦ οἶκον, πῶς θέλει ἐπιμεληθῆ
τὴν ἐκκλησίαν τοῦ Θεοῦ;) 6 νὰ μὴ
ἦναι νεοκατήχητος, διὰ νὰ μὴ ὑπερη-
φανευθῇ καὶ [12] πέσῃ εἰς τὴν καταδίκην
τοῦ διαβόλου. 7 Πρέπει δὲ αὐτὸς νὰ
ἔχῃ καὶ [13] παρὰ τῶν ἔξωθεν μαρτυρίαν
καλὴν, διὰ νὰ μὴ πέσῃ εἰς ὀνειδισμὸν
[14] καὶ παγίδα τοῦ διαβόλου.
8 [15] Οἱ διάκονοι ὡσαύτως πρέπει νὰ
ἦναι σεμνοὶ, οὐχὶ δίγλωσσοι, [16] οὐχὶ
δεδομένοι εἰς οἶνον πολὺν, οὐχὶ αἰσχρο-
κερδεῖς, 9 [17] ἔχοντες τὸ μυστήριον
τῆς πίστεως μετὰ καθαρᾶς συνειδή-
σεως· 10 καὶ οὗτοι δὲ ἂς δοκιμάζωνται
πρῶτον, ἔπειτα ἂς γίνωνται διάκονοι,
ἐὰν ἦναι ἄμεμπτοι. 11 [18] Αἱ γυναῖκες
ὡσαύτως, σεμναὶ, οὐχὶ κατάλαλοι, ἐγ-
κρατεῖς, πισταὶ κατὰ πάντα· 12 οἱ
διάκονοι ἂς ἦναι μιᾶς γυναικὸς ἄνδρες,
κυβερνῶντες καλῶς τὰ τέκνα αὐτῶν καὶ
τοὺς οἴκους αὑτῶν. 13 Διότι [19] οἱ κα-
λῶς διακονήσαντες, ἀποκτῶσιν εἰς ἑαυ-
τοὺς βαθμὸν καλὸν, καὶ πολλὴν παῤῥη-
σίαν εἰς τὴν πίστιν τὴν εἰς τὸν Ἰησοῦν
Χριστόν.
14 Ταῦτα σοὶ γράφω, ἐλπίζων νὰ
ἔλθω πρὸς σὲ ταχύτερον· 15 ἀλλ' ἐὰν
βραδύνω, διὰ νὰ ἐξεύρῃς πῶς πρέπει νὰ
πολιτεύησαι [20] ἐν τῷ οἴκῳ τοῦ Θεοῦ,
ὅστις εἶναι ἡ ἐκκλησία τοῦ Θεοῦ τοῦ
ζῶντος, ὁ στύλος καὶ τὸ ἑδραίωμα τῆς
ἀληθείας. 16 Καὶ ἀναντιῤῥήτως τὸ
μυστήριον τῆς εὐσεβείας εἶναι μέγα·
[21] ὁ Θεὸς ἐφανερώθη ἐν σαρκὶ, [22] ἐδικαιώ-
θη ἐν Πνεύματι, [23] ἐφάνη εἰς ἀγγέλους,
[24] ἐκηρύχθη εἰς τὰ ἔθνη, [25] ἐπιστεύθη
εἰς τὸν κόσμον, [26] ἀνελήφθη ἐν δόξῃ.

[37] κεφ. ς'. 13, 14, 20. Τιμ. Β'. β'. 2. [38] κεφ. δ'. 14. [39] κεφ. ς'. 12. Τιμ. Β'. β'. 3: δ'. 7. [40] κεφ. γ'. 9. [41] κεφ. ς'. 9. [42] Τιμ. Β'. β'. 17. [43] Τιμ. Β'. δ'. 14. [44] Κορ. Α'. ε'. 5. [45] Πράξ. ιγ'. 45.

[1] Ἔσδρ. ς'. 10. Ἱερ. κθ'. 7. [2] Ῥωμ. ιγ'. 1. [3] Ῥωμ. ιβ'. 2. κεφ. ε'. 4. [4] κεφ. α'. 1. Τιμ. Β'. α'. 9. [5] Ἰεζ. ιη'. 23. Ἰωάν. γ'. 16, 17. Τίτ. β'. 11. Πέτρ. Β'. γ'. 9. [6] Ἰωάν. ιζ'. 3. Τιμ. Β'. β'. 25. [7] Ῥωμ. γ'. 29, 30: ι'. 12. Γαλ. γ'. 20. [8] Ἑβρ. η'. 6: θ'. 15. [9] Ματθ. κ'. 28. Μάρκ. ι'. 45. Ἐφεσ. α'. 7. Τίτ. β'. 14. [10] Κορ. Α'. α'. 6. Θεσ. Β'. α'. 10. Τιμ. Β'. α'. 8. [11] Ῥωμ. ε'. 6. Γαλ. δ'. 4. Ἐφεσ. α'. 9: γ'. 5. Τίτ. α'. 3. [12] Ἐφεσ. γ'. 7, 8. Τιμ. Β'. α'. 11. [13] Ῥωμ. θ'. 1. [14] Ῥωμ. ια'. 13: ιε'. 16. Γαλ. α'. 16. [15] Μαλ. α'. 11. Ἰωάν. δ'. 21. [16] Ψαλ. ρλδ'. 2. Ἡσα. α'. 15. [17] Πέτρ. Α'. γ'. 3. [18] Πέτρ. Α'. γ'. 4. [19] Κορ. Α'. ιδ'. 34. [20] Ἐφεσ. ε'. 24. [21] Γεν. α'. 27: β'. 18, 22. Κορ. Α'. ια'. 8, 9.

[22] Γεν. γ'. 6. Κορ. Β'. ια'. 3.

[1] κεφ. α'. 15. [2] Πράξ. κ'. 28. Φιλιπ. α'. 1. [3] Ἐφεσ. δ'. 12. [4] Τίτ. α'. 6, κ.τ.λ. [5] κεφ. ε'. 9. [6] Τιμ. Β'. β'. 24. [7] ςίχ. 8. Τίτ. α'. 7. [8] Τιμ. Β'. β'. 24. [9] Πέτρ. Α'. ε'. 2. [10] Τιμ. Β'. β'. 24. [11] Τίτ. α'. 6. [12] Ἡσα. ιδ'. 12. [13] Πράξ. κβ'. 12. Κορ. Α'. ε'. 12. Θεσ. Α'. δ'. 12. [14] κεφ. ς'. 9. Τιμ. Β'. β'. 26. [15] Πράξ. ς'. 3. [16] ςίχ. 3. Λευιτ. ι'. 9. Ἰεζ. μδ'. 21. [17] κεφ. α'. 19. [18] Τίτ. β'. 3. [19] Ἴδε Ματθ. κε'. 21. [20] Ἐφεσ. β'. 21, 22. Τιμ. Β'. β'. 20. [21] Ἰωάν. α'. 14. Ἰωάν. Α'. α'. 2. [22] Ματθ. γ'. 16. Ἰωάν. α'. 32, 33: ιε'. 26: ις'. 8, 9. Ῥωμ. α'. 4. Πέτρ. Α'. γ'. 18. Ἰωάν. Α'. ε'. 6, κ.τ.λ. [23] Ματθ. κη'. 2. Μάρκ. ις'. 5. Λουκ. β'. 13: κδ'. 4. Ἰωάν. κ'. 12. Ἐφεσ. γ'. 10. Πέτρ. Α'. α'. 12. [24] Πράξ. ι'. 34: ιγ'. 46, 48. Ῥωμ. ι'. 18. Γαλ. β'. 8. Ἐφεσ. γ'. 5, 6, 8. Κολ. α'. 27, 28. κεφ. β'. 7. [25] Κολ. α'. 6, 23. [26] Λουκ. κδ'. 51. Πράξ. α'. 9. Πέτρ. Α'. γ'. 22.

[1] Ἰωάν. ις'. 13. Θεσ. Β'. β'. 3. Τιμ. Β'. γ'. 1, κ.τ.λ. Πέτρ. Β'. γ'. 3. Ἰωάν. Α'. β'. 18. Ἰούδ. 4, 18.
[2] Πέτρ. Α'. α'. 20.
[3] Τιμ. Β'. γ'. 13. Πέτρ. Β'. β'. 1. Ἀποκ. ις'. 14.
[4] Δαν. ια'. 35, 37, 38. Ἀποκ. θ'. 20.
[5] Ματθ. ζ'. 15. Ῥωμ. ις'. 18. Πέτρ. Β'. β'. 3.
[6] Ἐφεσ. δ'. 19.
[7] Κορ. Α'. ζ'. 28, 36, 38. Κολ. β'. 20, 21. Ἑβρ. ιγ'. 4.
[8] Ῥωμ. ιδ'. 3, 17. Κορ. Α'. η'. 8.
[9] Γεν. α'. 29: θ'. 3.
[10] Ῥωμ. ιδ'. 6. Κορ. Α'. ι'. 30.
[11] Ῥωμ. ιδ'. 14. 20. Κορ. Α'. ι'. 25. Τίτ. α'. 15.

[ΚΕΦ. δ'.] [1]ΤΟ δὲ Πνεῦμα ῥητῶς
λέγει, ὅτι [2]ἐν ὑστέροις καιροῖς θέλου-
σιν ἀποστατήσει τινὲς ἀπὸ τῆς πί-
στεως, προσέχοντες [3]εἰς πνεύματα πλά-
νης, καὶ [4]εἰς διδασκαλίας δαιμονίων,
2 [5]διὰ τῆς ὑποκρίσεως ψευδολόγων,
[6]ἐχόντων τὴν ἑαυτῶν συνείδησιν κε-
καυτηριασμένην, 3 [7]ἐμποδιζόντων τὸν
γάμον, προσταζόντων [8]ἀποχὴν βρωμάτων,
τὰ ὁποῖα ὁ Θεὸς ἔκτισε [9]διὰ νὰ μετα-
λαμβάνωσι [10]μετὰ εὐχαριστίας οἱ πι-
στοὶ καὶ οἱ γνωρίσαντες τὴν ἀλήθειαν.
4 Διότι [11]πᾶν κτίσμα Θεοῦ εἶναι καλὸν,
καὶ οὐδὲν ἀπόῤῥιψιμον, ὅταν λαμβάνη-
ται μετὰ εὐχαριστίας· 5 διότι ἁγιά-
ζεται διὰ τοῦ λόγου τοῦ Θεοῦ καὶ διὰ
τῆς προσευχῆς.
6 Ταῦτα συμβουλεύων εἰς τοὺς ἀδελ-
φοὺς, θέλεις εἶσθαι καλὸς διάκονος τοῦ
Ἰησοῦ Χριστοῦ, [12]ἐντρεφόμενος ἐν τοῖς
λόγοις τῆς πίστεως, καὶ τῆς καλῆς δι-
δασκαλίας τὴν ὁποίαν παρηκολούθησας·
7 [13]τοὺς δὲ βεβήλους καὶ γραώδεις μύ-
θους παραιτοῦ· καὶ [14]γύμναζε σεαυτὸν
εἰς τὴν εὐσέβειαν. 8 Διότι [15]ἡ σωμα-
τικὴ γυμνασία εἶναι πρὸς ὀλίγον ὠφέ-
λιμος· [16]ἀλλ' ἡ εὐσέβεια εἶναι πρὸς
πάντα ὠφέλιμος, [17]ἔχουσα ἐπαγγελίαν
τῆς παρούσης ζωῆς καὶ τῆς μελλούσης.
9 [18]Πιστὸς ὁ λόγος καὶ πάσης ἀποδο-
χῆς ἄξιος. 10 Ἐπειδὴ διὰ τοῦτο [19]καὶ
κοπιάζομεν καὶ ὀνειδιζόμεθα, διότι [20]ἐλ-
πίζομεν εἰς τὸν ζῶντα Θεὸν, [21]ὅστις
εἶναι ὁ Σωτὴρ πάντων ἀνθρώπων, μά-
λιστα τῶν πιστῶν. 11 [22]Παράγγελλε
ταῦτα καὶ δίδασκε.
12 [23]Μηδεὶς ἂς μὴ καταφρονῇ τὴν
νεότητά σου, ἀλλὰ [24]γίνου τύπος τῶν
πιστῶν εἰς λόγον, εἰς συναναστροφὴν,
εἰς ἀγάπην, εἰς πνεῦμα, εἰς πίστιν, εἰς
καθαρότητα. 13 Ἕως νὰ ἔλθω, κατα-
γίνου εἰς τὴν ἀνάγνωσιν, εἰς τὴν προ-
τροπὴν, εἰς τὴν διδασκαλίαν. 14 [25]Μὴ
ἀμέλει τὸ χάρισμα τὸ ὁποῖον εἶναι ἐν
σοὶ, τὸ ὁποῖον ἐδόθη εἰς σὲ [26]διὰ προ-
φητείας, [27]μετὰ ἐπιθέσεως τῶν χειρῶν
τοῦ πρεσβυτερίου. 15 Ταῦτα μελέτα,
εἰς ταῦτα μένε, διὰ νὰ ἦναι φανερὰ εἰς
πάντας ἡ προκοπή σου. 16 [28]Πρόσ-
εχε εἰς σεαυτὸν καὶ εἰς τὴν διδασκα-
λίαν· ἐπίμενε εἰς αὐτά. Διότι τοῦτο
πράττων, [29]καὶ σεαυτὸν θέλεις σώσει
[30]καὶ τοὺς ἀκούοντάς σε.

[ΚΕΦ. ε'.] [1]ΠΡΕΣΒΥΤΕΡΟΝ μὴ
ἐπιπλήξῃς, ἀλλὰ πρότρεπε ὡς πατέρα·
τοὺς νεωτέρους, ὡς ἀδελφούς· 2 τὰς
πρεσβυτέρας, ὡς μητέρας· τὰς νεωτέ-
ρας, ὡς ἀδελφὰς, μετὰ πάσης καθα-
ρότητος. 3 Τὰς χήρας τίμα, [2]τὰς
ἀληθῶς χήρας. 4 Ἐὰν δέ τις χήρα
ἔχῃ τέκνα ἢ ἔκγονα, ἂς μανθάνωσι
πρῶτον νὰ καθιστῶσιν εὐσεβῆ τὸν
ἴδιον αὐτῶν οἶκον, καὶ [3]νὰ ἀποδίδωσιν
ἀμοιβὰς εἰς τοὺς προγόνους αὐτῶν· [4]διό-
τι τοῦτο εἶναι καλὸν καὶ εὐπρόσδεκτον
ἐνώπιον τοῦ Θεοῦ. 5 [5]Ἡ δὲ ἀληθῶς
χήρα καὶ μεμονωμένη ἐλπίζει ἐπὶ τὸν
Θεὸν, καὶ [6]ἐμμένει εἰς τὰς δεήσεις καὶ
τὰς προσευχὰς [7]νύκτα καὶ ἡμέραν· 6
[8]ἡ δεδομένη ὅμως εἰς τὰς ἡδονὰς, ἐνῷ
ζῇ εἶναι νεκρά. 7 Καὶ [9]ταῦτα παράγ-
γελλε, διὰ νὰ ἦναι ἄμεμπτοι. 8 Ἀλλ'
ἐάν τις δὲν προνοῇ περὶ τῶν ἑαυτοῦ,
[10]καὶ μάλιστα τῶν οἰκείων, [11]ἠρνήθη
τὴν πίστιν, καὶ εἶναι [12]ἀπίστου χειρό-
τερος.
9 Ἂς καταγράφηται χήρα οὐχὶ ὀλι-
γώτερον τῶν ἑξήκοντα ἐτῶν, [13]ἥτις
ὑπῆρξεν ἑνὸς ἀνδρὸς γυνὴ, 10 ἥτις
μαρτυρεῖται διὰ τὰ καλὰ αὐτῆς ἔργα·
ἐὰν ἀνέθρεψε τέκνα, [14]ἐὰν περιέθαλψε
ξένους, [15]ἐὰν πόδας ἁγίων ἔνιψεν, ἐὰν
θλιβομένους ἐβοήθησεν, ἐὰν ἐπηκολού-
θησεν εἰς πᾶν ἔργον ἀγαθόν. 11 Τὰς
δὲ νεωτέρας χήρας ἀπόβαλλε· διότι
ἀφοῦ ἐντρυφήσωσι κατὰ τοῦ Χριστοῦ,
θέλουσι νὰ ὑπανδρεύωνται· 12 ἔχου-
σαι τὴν καταδίκην, διότι ἠθέτησαν τὴν
πρώτην πίστιν. 13 [16]Καὶ ἐνταυτῷ
μανθάνουσι νὰ ἦναι ἀργαὶ, περιερχόμεναι
τὰς οἰκίας· καὶ οὐχὶ μόνον ἀργαὶ, ἀλλὰ
καὶ φλύαροι καὶ περίεργοι, λαλοῦσαι
τὰ μὴ πρέποντα. 14 [17]Θέλω λοιπὸν
αἱ νεώτεραι νὰ ὑπανδρεύωνται, νὰ τε-
κνοποιῶσι, νὰ κυβερνῶσιν οἶκον, [18]νὰ
μὴ δίδωσι μηδεμίαν ἀφορμὴν εἰς τὸν
ἐναντίον νὰ λοιδορῇ. 15 Διότι ἐξε-
τράπησαν ἤδη τινὲς ὀπίσω τοῦ Σατανᾶ.
16 Ἐάν τις πιστὸς ἢ πιστὴ ἔχῃ χήρας,
ἂς προμηθεύῃ εἰς αὐτὰς τὰ ἀναγκαῖα,
καὶ ἂς μὴ ἐπιβαρύνηται ἡ ἐκκλησία·
διὰ νὰ δύναται νὰ βοηθῇ [19]τὰς ἀληθῶς
χήρας.
17 [20]Οἱ καλῶς προϊστάμενοι πρε-
σβύτεροι [21]ἂς ἀξιόνωνται διπλῆς τιμῆς·
μάλιστα ὅσοι κοπιάζουσιν εἰς λόγον
καὶ διδασκαλίαν. 18 Διότι λέγει ἡ

[29] Ἰεζ. λγ'. 9. [30] Ῥωμ. ια'. 14. Κορ. Α'. θ'. 22. Ἰακ. ε'. 20.
[1] Λευιτ. ιθ'. 32. [2] ςίχ. 5, 16. [3] Ματθ. ιε'. 4. Ἐφεσ. ς'. 1, 2. Ἰδὲ καὶ Γεν. με'. 10, 11. [4] κεφ. β'. 3. [5] Κορ. Α'. ζ'. 32. [6] Λουκ. β'. 37: ιη'. 1. [7] Πράξ. κς'. 7. [8] Ἰακ. ε'. 5. [9] κεφ. α'. 3: δ'. 11: ς'. 17. [10] Ἡσα. νη'. 7. Γαλ. ς'. 10. [11] Τιμ. Β'. γ'. 5. Τίτ. α'. 16. [12] Ματθ. ιη'. 17. [13] Λουκ. β'. 36. κεφ. γ'. 2. [14] Πράξ. ις'. 15. Ἑβρ. ιγ'. 2. Πέτρ. Α'. δ'. 9. [15] Γεν. ιη'. 4: ιθ'. 2. Λουκ. ζ'. 38, 44. Ἰωάν. ιγ'. 5, 14. [16] Θεσ. Β'. γ'. 11.

[12] Τιμ. Β'. γ'. 14, 15. [13] κεφ. α'. 4: ς'. 20. Τιμ. Β'. β'. 16, 23: δ'. 4. Τίτ. α'. 14. [14] Ἑβρ. ε'. 14. [15] Κορ. Α'. η'. 8. Κολ. β'. 23. [16] κεφ. ς'. 6. [17] Ψαλ. λζ'. 4: πδ'. 11: ριβ'. 2, 3: ρμε'. 19. Ματθ. ς'. 33: ιθ'. 29. Μάρκ. ι'. 30. Ῥωμ. η'. 28. [18] κεφ. α'. 15. [19] Κορ. Α'. δ'. 11, 12. [20] κεφ. ς'. 17. [21] Ψαλ. λς'. 6: ρζ'. 2, 6. κ.τ.λ. [22] κεφ. ς'. 2. [23] Κορ. Α'. ις'. 11. Τίτ. β'. 15. [24] Τίτ. β'. 7. Πέτρ. Α'. ε'. 3. [25] Τιμ. Β'. α'. 6. [26] κεφ. α'. 18. [27] Πράξ. ς'. 6: η'. 17: ιγ'. 3: ιθ'. 6. κεφ. ε'. 22. Τιμ. Β'. α'. 6. [28] Πράξ. κ'. 28.

[17] Κορ. Α'. ζ'. 9. [18] κεφ. ς'. 1. Τίτ. β'. 8. [19] ςίχ. 3, 5. [20] Ῥωμ. ιβ'. 8. Κορ. Α'. θ'. 10, 14. Γαλ. ς'. 6. Φιλιπ. β'. 29. Θεσ. Α'. ε'. 12, 13. Ἑβρ. ιγ'. 7, 17. [21] Πράξ. κη'. 10.

γραφή, [22]"Δὲν θέλεις ἐμφράξει τὸ
στόμα βοὸς ἀλωνίζοντος·" καί, [23]"Ἄ-
ξιος εἶναι ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ."
19 Κατηγορίαν ἐναντίον πρεσβυτέ-
ρου μὴ παραδέχου, [24]ἐκτὸς διὰ στόμα-
τος δύο ἢ τριῶν μαρτύρων. 20 [25]Τοὺς
ἁμαρτάνοντας ἔλεγχε ἐνώπιον πάντων,
[26]διὰ νὰ ἔχωσι φόβον καὶ οἱ λοιποί.
21 [27]Διαμαρτύρομαι ἐνώπιον τοῦ
Θεοῦ καὶ τοῦ Κυρίου Ἰησοῦ Χριστοῦ,
καὶ τῶν ἐκλεκτῶν ἀγγέλων, νὰ φυλάξῃς
ταῦτα χωρὶς προτιμήσεως, μηδὲν πράτ-
των κατὰ χάριν. 22 [28]Μὴ ἐπίθετε
χεῖρας ταχέως εἰς μηδένα, [29]μηδὲ γίνου
κοινωνὸς ἀλλοτρίων ἁμαρτιῶν· φύλαττε
σεαυτὸν καθαρόν.
23 Μὴ ὑδροπότει πλέον, ἀλλὰ με-
ταχειρίζου ὀλίγον [30]οἶνον διὰ τὸν στό-
μαχόν σου καὶ τὰς συχνάς σου ἀσθε-
νείας.
24 [31]Τινῶν ἀνθρώπων αἱ ἁμαρτίαι
εἶναι φανεραί, καὶ προπορεύονται αὐτῶν
εἰς τὴν κρίσιν· εἰς τινὰς δὲ καὶ ἐπακο-
λουθοῦσιν. 25 Ὡσαύτως καὶ τὰ καλὰ
ἔργα τινῶν εἶναι φανερά· καὶ ὅσα εἶναι
κατ' ἄλλον τρόπον, δὲν δύνανται νὰ
κρυφθῶσι.
[ΚΕΦ. ϛ'.] [1]ΟΣΟΙ εἶναι ὑπὸ ζυγὸν
δουλείας, ἂς νομίζωσι τοὺς κυρίους αὐ-
τῶν ἀξίους πάσης τιμῆς, [2]διὰ νὰ μὴ
βλασφημῆται τὸ ὄνομα τοῦ Θεοῦ καὶ ἡ
διδασκαλία. 2 Οἱ δὲ ἔχοντες πιστοὺς
κυρίους, ἂς μὴ καταφρονῶσιν αὐτούς,
[3]διότι εἶναι ἀδελφοί· ἀλλὰ προθυμό-
τερον ἂς δουλεύωσι, διότι εἶναι πιστοὶ
καὶ ἀγαπητοὶ οἱ ἀπολαμβάνοντες τὴν
εὐεργεσίαν.
[4]Ταῦτα δίδασκε καὶ νουθέτει. 3 Ἐάν
τις [5]ἑτεροδιδασκαλῇ, καὶ [6]δὲν ἀκολουθῇ
τοὺς ὑγιαίνοντας λόγους τοῦ Κυρίου
ἡμῶν Ἰησοῦ Χριστοῦ, καὶ [7]τὴν διδα-
σκαλίαν τὴν κατ' εὐσέβειαν, 4 εἶναι
τετυφωμένος, καὶ [8]δὲν ἐξεύρει οὐδέν,
ἀλλὰ νοσεῖ περὶ [9]συζητήσεις καὶ λογο-
μαχίας· ἐκ τῶν ὁποίων προέρχεται
φθόνος, ἔρις, βλασφημίαι, ὑπόνοιαι
πονηραί, 5 [10]μάταιαι συνδιαλέξεις
[11]ἀνθρώπων διεφθαρμένων τὸν νοῦν, καὶ
ἀπεστερημένων τῆς ἀληθείας, [12]νομι-
ζόντων τὴν εὐσέβειαν ὅτι εἶναι πλου-
τισμός. [13]Ἀπομακρύνου ἀπὸ τῶν τοι-
ούτων. 6 [14]Μέγας δὲ πλουτισμὸς εἶναι
ἡ εὐσέβεια μετὰ αὐταρκείας. 7 Διότι
[15]δὲν ἐφέραμεν οὐδὲν εἰς τὸν κόσμον
φανερὸν ὅτι οὐδὲ δυνάμεθα νὰ ἐκφέ-
ρωμέν τι. 8 [16]Ἔχοντες δὲ διατροφὰς
καὶ σκεπάσματα, ἂς ἀρκώμεθα εἰς ταῦτα.
9 [17]Ὅσοι δὲ θέλουσι νὰ πλουτῶσι,
πίπτουσιν εἰς πειρασμὸν [18]καὶ παγίδα,
καὶ εἰς ἐπιθυμίας πολλὰς ἀνοήτους καὶ
βλαβεράς, [19]αἵτινες βυθίζουσι τοὺς ἀν-
θρώπους εἰς ὄλεθρον καὶ ἀπώλειαν. 10
Διότι [20]ῥίζα πάντων τῶν κακῶν εἶναι ἡ
φιλαργυρία· τὴν ὁποίαν τινὲς ὀρεγό-
μενοι, ἀπεπλανήθησαν ἀπὸ τῆς πίστεως,
καὶ διεπέρασαν ἑαυτοὺς μὲ ὀδύνας πολ-
λάς.
11 Σὺ ὅμως, [21]ὦ ἄνθρωπε τοῦ Θεοῦ,
[22]ταῦτα φεῦγε· ζήτει δὲ δικαιοσύνην,
εὐσέβειαν, πίστιν, ἀγάπην, ὑπομονήν,
πρᾳότητα. 12 [23]Ἀγωνίζου τὸν καλὸν
ἀγῶνα τῆς πίστεως, [24]κράτει τὴν αἰώ-
νιον ζωήν, εἰς τὴν ὁποίαν καὶ προσε-
κλήθης, [25]καὶ ὡμολόγησας τὴν καλὴν
ὁμολογίαν ἐνώπιον πολλῶν μαρτύρων.
13 [26]Σὲ παραγγέλλω ἐνώπιον τοῦ
Θεοῦ [27]τοῦ ζωοποιοῦντος τὰ πάντα, καὶ
τοῦ Ἰησοῦ Χριστοῦ [28]τοῦ μαρτυρήσαν-
τος ἐνώπιον τοῦ Ποντίου Πιλάτου τὴν
καλὴν ὁμολογίαν, 14 νὰ φυλάξῃς τὴν
ἐντολὴν ἀμόλυντον, ἄμεμπτον, [29]μέχρι
τῆς ἐπιφανείας τοῦ Κυρίου ἡμῶν Ἰησοῦ
Χριστοῦ· 15 τὴν ὁποίαν ἐν τοῖς ὡρι-
σμένοις καιροῖς θέλει δείξει [30]ὁ μακά-
ριος καὶ μόνος Δεσπότης, [31]ὁ Βασιλεὺς
τῶν βασιλευόντων, καὶ Κύριος τῶν κυ-
ριευόντων, 16 [32]ὅστις μόνος ἔχει τὴν
ἀθανασίαν, κατοικῶν φῶς ἀπρόσιτον,
[33]τὸν ὁποῖον οὐδεὶς τῶν ἀνθρώπων
εἶδεν, οὐδὲ δύναται νὰ ἴδῃ· [34]εἰς τὸν
ὁποῖον ἔστω τιμὴ καὶ κράτος αἰώνιον.
Ἀμήν.
17 Εἰς τοὺς πλουσίους τοῦ κόσμου
τούτου παράγγελλε νὰ μὴ ὑψηλοφρο-
νῶσι, [35]μηδὲ νὰ ἐλπίζωσιν [36]ἐπὶ τὴν
ἀδηλότητα τοῦ πλούτου, ἀλλ' ἐπὶ [37]τὸν
Θεὸν τὸν ζῶντα, [38]ὅστις δίδει εἰς ἡμᾶς
πλουσίως πάντα εἰς ἀπόλαυσιν· 18
νὰ ἀγαθοεργῶσι, [39]νὰ πλουτῶσιν εἰς
ἔργα καλά, [40]νὰ ἦναι εὐμετάδοτοι, [41]κοι-
νωνικοί, 19 [42]θησαυρίζοντες εἰς ἑαυ-
τοὺς θεμέλιον καλὸν εἰς τὸ μέλλον,
[43]διὰ νὰ ἀπολαύσωσι τὴν αἰώνιον
ζωήν.
20 Ὦ Τιμόθεε, [44]τὴν παρακαταθήκην

22 Δευτ. κε'. 4. Κορ. Α'. θ'. 9. 23 Λευιτ. ιθ'. 13. Δευτ. κδ'. 14, 15. Ματθ. ι'. 10. Λουκ. ι'. 7. 24 Δευτ. ιθ'. 15. 25 Γαλ. β'. 11, 14. Τίτ. α'. 13. 26 Δευτ. ιγ'. 11. 27 κεφ. ϛ'. 13. Τιμ. Β'. β'. 14: δ'. 1. 28 Πράξ. ϛ'. 6: ιγ'. 3. κεφ. δ'. 14. Τιμ. Β'. α'. 6. 29 Ἰωάν. Β'. 11. 30 Ψαλ. ρδ'. 15. 31 Γαλ. ε'. 19.

1 Ἐφεσ. ϛ'. 5. Κολ. γ'. 22. Τίτ. β'. 9. Πέτρ. Α'. β'. 18. 2 Ἡσα. νβ'. 5. Ῥωμ. β'. 24. Τίτ. β'. 5, 8. 3 Κολ. δ'. 1. 4 κεφ. δ'. 11. 5 κεφ. α'. 3. 6 κεφ. α'. 10. Τιμ. Β'. α'. 13: δ'. 3. Τίτ. α'. 9. 7 Τίτ. α'. 1. 8 Κορ. Α'. η'. 2. κεφ. α'. 7. 9 κεφ. α'. 4. Τιμ. Β'. β'. 23. Τίτ. γ'. 9. 10 Κορ. Α'. ια'. 16. κεφ. α'. 6. 11 Τιμ. Β'. γ'. 8. 12 Τίτ. α'. 11. Πέτρ. Β'. β'. 3. 13 Ῥωμ. ιϛ'. 17. Τιμ. Β'. γ'. 5. 14 Ψαλ. λζ'. 16. Παρ. ιε'. 16: ιϛ'. 8. Ἑβρ. ιγ'. 5. 15 Ἰὼβ α'. 21. Ψαλ. μθ'. 17. Παρ. κζ'. 24. Ἐκκλ. ε'. 15.

16 Γεν. κη'. 20. Ἑβρ. ιγ'. 5. 17 Παρ. ιε'. 27: κ'. 21: κη'. 20. Ματθ. ιγ'. 22. Ἰακ. ε'. 1. 18 κεφ. γ'. 7. 19 κεφ. α'. 19. 20 Ἐξόδ. κγ'. 8. Δευτ. ιϛ'. 19. 21 Δευτ. λγ'. 1. Τιμ. Β'. γ'. 17. 22 Τιμ. Β'. β'. 22. 23 Κορ. Α'. θ'. 25, 26. κεφ. α'. 18. Τιμ. Β'. δ'. 7. 24 Φιλιπ. γ'. 12, 14. ϛίχ. 19. 25 Ἑβρ. ιγ'. 23. 26 κεφ. ε'. 21. 27 Δευτ. λβ'. 39. Σαμ. Α'. β'. 6. Ἰωάν. ε'. 21. 28 Ματθ. κζ'. 11. Ἰωάν. ιη'. 37. Ἀποκ. α'. 5: γ'. 14.

29 Φιλιπ. α'. 6, 10. Θεσ. Α'. γ'. 13: ε'. 23. 30 κεφ. α'. 11, 17. 31 Ἀποκ. ιζ'. 14: ιθ'. 16. 32 κεφ. α'. 17. 33 Ἐξόδ. λγ'. 20. Ἰωάν. ϛ'. 46. 34 Ἐφεσ. γ'. 21. Φιλιπ. δ'. 20. Ἰουδ. 25. Ἀποκ. α'. 6: δ'. 11: ζ'. 12. 35 Ἰὼβ λα'. 24. Ψαλ. νβ'. 7: ξβ'. 10. Μάρκ. ι'. 24. Λουκ. ιβ'. 21. 36 Παρ. κγ'. 5. 37 Θεσ. Α'. α'. 9. κεφ. γ'. 15: δ'. 10. 38 Πράξ. ιδ'. 17: ιζ'. 25. 39 Λουκ. ιβ'. 21. κεφ. ε'. 10. Τίτ. γ'. 8. Ἰακ. β'. 5. 40 Ῥωμ. ιβ'. 13. 41 Γαλ. ϛ'. 6. Ἑβρ. ιγ'. 16. 42 Ματθ. ϛ'. 20: ιθ'. 21. Λουκ. ιβ'. 33: ιϛ'. 9. 43 ϛίχ. 12. 44 Τιμ. Β'. α'. 14. Τίτ. α'. 9. Ἀποκ. γ'. 3.

45 κεφ. α΄. 4, 6: δ΄. 7. Τιμ. Β΄. β΄. 14, 16, 23. Τίτ. α΄. 14: γ΄. 9.

φύλαξον, 45 ἀποστρεφόμενος τὰς βεβή-
λους ματαιολογίας, καὶ τὰς ἀντιλογίας
τῆς ψευδωνύμου γνώσεως· 21 τὴν
ὁποίαν τινὲς ἐπαγγελλόμενοι, 46 ἐπλα-
νήθησαν κατὰ τὴν πίστιν. Ἡ χάρις
εἴη μετὰ σοῦ. Ἀμήν.

46 κεφ. α΄ 6, 19. Τιμ. Β΄. β΄. 18.



[[1]]. All men (all individuals) are sinners and fall short of God's perfect standard

Romans 3: 23 states that

For all have sinned, and come short of the glory of God;

[[2]]. Sin - which is imperfection in our lives - denies us eternal life with God. But God sent his son Jesus Christ as a gift to give us freely Eternal Life by believing on Jesus Christ, and on what He did for us.

Romans 6: 23 states

For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

[[3]]. You can be saved, and you are saved by Faith in Jesus Christ. You cannot be saved by your good works, because they are not "good enough". The work of Humans cannot meet the standard of God's Holiness by effort. God's good work of sending Jesus Christ to save us, and our response *of believing - of having faith* - in Jesus Christ, that is what saves each of us. When the New Testament informs us that Jesus Christ came to Earth for the purpose of dying for our sins, we need to remember the great conclusion of this event: After Jesus died, He rose again. He triumphed over death and took upon himself the sins of the entire world, at the time that He died and arose again. It is Jesus Christ who died in our place, so that we would not have to die for our sins. But what we chose to believe about God and His message does determine where we spend eternity.

It is up to each of us - personally and individually - to decide if we want to go to Heaven, and if we want to find inner peace and reconciliation with God. When we decide to believe in Jesus Christ and in his payment for us, for our sins, this is the beginning of the process that God begins in us, to transform us to have a better inner life, and an improved character.

From that time forward, we are different, and God begins to instruct us so that we can learn how to have personal growth and spiritual strength.

Ephesians 2: 8-9 states

8 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:9 Not of works, lest any man should boast.

[[4].God did not wait for us to become perfect in order to accept us or unconditionally love us. He sent Jesus Christ to save us, even though we are sinners. So Jesus Christ died to save us from our sins, and to save us from eternal separation from God.

Romans 5:8 states

But God commendeth his love toward us,

in that, while we were yet sinners, Christ died for us.

[[5]]. God loved the world so much that He sent his one and only Son to die,

so that by believing in Jesus Christ, we obtain Eternal Life.

John 3: 16 states

For God so loved the world, that he gave his only begotten Son,that

whosoever believeth in him should not perish, but have everlasting life.

[[6]]. If you believe in Jesus Christ, and in what he did on the Cross for us,

by dying there for us, and by placing your faith in his death and in

His resurrection in Jesus Christ, you know for a fact that you have

been given Eternal Life.

I John 5: 13 states

These things have I written unto you that believe on the name

of the Son of God; that ye may know that ye have eternal life,

and that ye may believe on the name of the Son of God.

[[7]]. If you confess your sins to God, he hears you take this step,

and you can know for sure that He does hear you, and his response

to you is to forgive you of those sins, so that they

are not remembered against you, and not attributed to you ever again.

I John 1: 9 states

If we confess our sins, he is faithful and just to forgive us our sins,

and to cleanse us from ***all*** *unrighteousness.*

This verse is a promise to each of us: **when we confess our sins to God,**

and pray to him <u>in the name of Jesus Christ</u>, God hears our prayers

and grants our request for His forgiveness. This restores the line of

communication and reconciliation between us and God.

Lord God of Heaven,

Thank you for helping me to find this information.

I pray that you would help those who posted this.

I pray that you would help them to be able to continue.

Please give them the strength, resources and support

that they need and are able to use.

Please watch over them.

God, Please help me to know you and understand you better.

Help me to be kind to others, and encourage those

who are in my life. I ask these things in the name of Jesus,

Amen

What is a standard prayer to become a Christian ?

Dear God,

I pray that you would hear my prayer.

I understand that I do need you.

I ask you to forgive me of all of my sins.

Please come into my life, and change me.

Please help me to understand you.

Please give me great wisdom and the

desire to study your teachings.

Please help me to obtain accurate copies

of the New Testament and to be able to

study and understand them. I ask you

to do all of this in the name of Jesus,

Amen.

What does the New Testament teach about itself ?

II Timothy 3:16
16 All scripture is given by inspiration of God,
and is profitable for doctrine, for reproof,
for correction, for instruction in righteousness:

What does the New Testament teach about the End of Days ?

13 But I would not have you to be ignorant, brethren, concerning them which
are asleep, that ye sorrow not, even as others which have no hope.

14 For if we believe that Jesus died and rose again, even
so them also which sleep in Jesus will God bring with him.
15 For this we say unto you by the word of the Lord, that we which are alive
and remain unto the coming of the Lord shall not prevent them which are asleep.
16 For the Lord himself shall descend from heaven with a shout, with the voice
of the archangel, and with the trump of God: and the dead in Christ shall rise first:

17 Then we which are alive and remain shall be caught up together
with them in the clouds, to meet the Lord in the air: and so shall we ever be
with the Lord.
18 Wherefore comfort one another with these words.

I John 3:
18 My little children, let us not love in word, neither in tongue; but in deed and in truth.
19 And hereby we know that we are of the truth, and shall assure our hearts before
him.
20 For if our heart condemn us, God is greater than our heart, and knoweth all things.
21 Beloved, if our heart condemn us not, then have we confidence toward God.

22 And whatsoever we ask, we receive of him, because we keep his
commandments, and do those things that are pleasing in his sight.
23 And this is his commandment, That we should believe on the name of
his Son Jesus Christ, and love one another, as he gave us commandment.
24 And he that keepeth his commandments dwelleth in him, and he in him.
And hereby we know that he abideth in us, by the Spirit which he hath given us.
4:1 Beloved, believe not every spirit, but try the spirits whether they are of God:
because many false prophets are gone out into the world.

II Timothy 2:15
15 Study to show thyself approved unto God, a workman that needeth not
to be ashamed, rightly dividing the word of truth.

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What is the Christian Trinity ?

The Christian Trinity is One God

The Christian Trinity is composed of:

1. God the Father

2. God the Holy Spirit

3. Jesus Christ (Jesus the Messiah)

**The Christian "Trinity" is also called the "Triune God"
or - historically called - the "Godhead".**

The Christian Trinity does *NOT consist of*:

1. Jesus 2. Mary 3. Joseph

or

1. God the Father, 2. Jesus and 3. Joseph

*Books you may want to read
to learn more about the Trinity:*

The Apostolicity of Trinitarianism: or, The testimony of history,
to the positive antiquity of the doctrine of the Holy Trinity.
By George Stanley Faber (2 Vol.)

George Stanley, 1773-1854

Some of these books are available
at Archive.org

Notes on the history of Versions

This text conforms to the T.R. *This text was issued prior to the Revision by W & H.*

The Edition which you are reading here is a good edition, as it was produced before 1904.

Almost all recent translations used around the world - including Foreign Language Translations - have been made to conform to the Greek Text issued by W & H.

This Translation from Ancient Koine Greek to Modern Greek is based upon the Historic Text used by the Early Christians in the Roman Empire.

In their historic past conflicts with the Vatican, Protestants studied which manuscripts were the most accurate, in order to know and understand which Ancient Greek texts were the best, faithful and true copies of the original copies of the New Testament.

They quickly arrived at the conclusion that it was the manuscripts in Ancient Greek that demonstrated that early churches had operated outside of the authority of the Vicar of the Western Roman Empire.

Most who read this will remember that it was illegal to be a Christ-follower for the first 300 years of Christianity. The Vatican was not in existence until AFTER the Council of Nicea in 325 A.D.

The Versions of the New Testament used in Evangelical Churches are the historic versions used by the Early Christians in Greece who used Koine Greek. Copies of the New Testament have been found and recovered, many dating to the first 3 centuries of Early Christianity.

There are 20.000 (Twenty Thousand) fragments and copies of the books of the New Testament in Ancient Greek that have been found, which prove that the copies of the New Testament that exist today, DO agree with the copies of the earlier New Testament written in Ancient Greek. There are 5.000(Five Thousand) Lectionaries (Church copies - also written in Ancient Greek) containing many portions of the New Testament that also serve to prove which texts of the New Testament are the accurate copies.

As of 1904, Protestant Bible Societies gave in to the mistaken conclusions of a specialty in academic literature called Textual Criticism. Those who promoted their special theories claimed to understand the process of transmission ofthe New Testament. The errors in the area of Textual Criticism have been demonstrated over and over, but in 1904 a Unitarian Bible Society finally gained control of the Greek Text used by most Bible Societies.

The BFBS - the British and Foreign Bible Society was and is a **Unitarian** (NON-Trinitarian) Bible Society, though Christians agreed to work with it, *on the condition* that **the only** task would be the publication of the **unchanged** historic text of the NT and OT. However, Evangelicals and other Trinitarians often found changes that had been made to the text of the Bible in the interests of certain political goals. The result was that the text of the NTand OT was changed and altered.

In 1904 the BFBS voted to adopt and substitute the Text of Westcott and Hort, using mostly the manuscript of Codex Vaticanus which is the basis for Roman Catholic Bibles. This change took place quietly in 1904 (Thanks to the BFBS - UK), and has been reflected in almost all versions and all languages published by the Bible Societies since 1910. [Mission groups and Seminaries today offer no training in the history of the texts used for translations, as this often endangers their funding].
More than 5000 changes were made to the text of the New Testament. The Changes between the earlier versions of the Foreign Language Translations and the ones produced in the past decades involve changes to thousands of words. We urge you to continue research into the versions of the Bible translated into your maternal language.

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